

# ***THE GOSPEL OF CHRIST***

SPREADING THE SOUL-SAVING MESSAGE OF JESUS

## **MORE ABOUT JESUS LESSONS** **“Jesus in the Old Testament”**

### **Introduction by narrator accompanied by a cappella singing:**

*THE GOSPEL OF CHRIST.* Spreading the soul-saving message of Jesus. And now, Ben Bailey.

When we think of powerful studies about Jesus Christ, we often think about studies in the life of Christ from Matthew, Mark, Luke, and John. These studies teach us about His life, what He said, what He did, and how He died for each one of us. We also might think about studies like those in the Book of Revelation where we see the victorious Christ and His church overcoming all worldly powers. But do we think about “Jesus in the Old Testament” as being a powerful study about Christ? Oftentimes we overlook Jesus and His role in the Old Testament. Someone has rightly said that if we do not see Jesus in the Old Testament, then we will have missed the whole point of the Old Testament. That is true. In Matthew 5:17-20, Jesus said that He did not come to **destroy**, but to **fulfill**, the Old Law. In Galatians 3:24, the apostle Paul said that the Old Law was a tutor or guide that was intended to lead us to Jesus Christ. We therefore need to know that a study about Jesus also can be found in the Old Testament, and that it will encourage us and help us to know about His character—which in turn will give us greater faith in Jesus as God Himself.

We can see the majesty and power of Christ first of all at Creation. When we think about studies of Jesus in the Old Testament, we think about His majesty. And we think about the power that Jesus displayed at Creation. For example, in Genesis 1:1, the Bible teaches us that “In the beginning God created the heavens and the earth.” We think of this passage and we often think of the power of the Father. Out of nothing, God spoke the world into existence. He said, “Let there be light,” and there was light. But do we understand that the New Testament teaches us that the Agent of creation was none other than Jesus Himself? In Colossians 1:15, Paul said by inspiration that Jesus is the “firstborn over all creation, for by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.” The writer of Hebrews said in Hebrews 1:1-2, “God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds.” Jesus is thus seen in the New Testament as the agent of Creation. This expresses to us the great power and the majesty that Jesus has as the Son of God. We not only see Him as the Man Who walked the land of Galilee, healing people of disease and sickness, but also as the One Who said, “Let there be light,” and there was light. He was the One Who spoke and the world was created out of nothing. Jesus is seen in his pre-incarnate form in the Old Testament. John 1:1-3 sheds light on this when it says, “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made.” Who is the “Word” mentioned in John 1:1? If you will look at verse 14 in that same chapter, you will clearly understand who it is. “And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” Who is that? It is none other than Jesus Himself. He is the Word. He was with God, and He is God. He became flesh—a Man (Phil. 2:5-9).

He became obedient unto death as a servant, having taken on the form of a bondservant. All the way back to Genesis 1:26ff., we learn that the Godhead consists of more than just the Father. God said, “Let **Us** make man in **Our** image.” Who was God talking about? He was talking about the Godhead—a plurality that consists of the Father, the Son, and the Holy Spirit. What, then, does this teach us about Jesus? It ought to encourage us to recognize the majesty and the power that Jesus possessed at Creation. If Jesus could say, “Let there be light,” and light came into existence, think about the power that He can have in our lives if we will only allow Him to. If Jesus can create the world out of nothing, then surely if we will turn our lives over to Him, He has the power to make them what He wants them to be. Paul said in Philippians 4:13, “I can do all things through Christ who strengthens me.” Yes, Jesus is seen in the Old Testament as the agent of Creation Who expresses His power and His majesty to us, which encourages us to know that if we will turn out lives over to Jesus, then He will do more abundantly than we could ever imagine.

As we think about Jesus in the Old Testament, we also see Him in Genesis 3:15 as the seed of woman Who eventually would crush the head of Satan. First, the world itself is created. Second, in Genesis 1-2, we have the creation of Adam and Eve as God creates the family unit as He intended it to be. There is perfect unity and harmony—until Genesis 3 when the subtle serpent arrives and deceives Eve. Adam and Eve had been told **not** to do one thing. They were not to eat the fruit of a certain tree that God had placed in the Garden of Eden. But Satan asked them, “Did God **really** say not to eat that? Do you know **why** He said that? He does not want you to be like Him.” Satan tempted Eve, and she ate of the fruit and gave it to Adam to eat as well. As a result, they recognized their sin and their nakedness, and they fell from God’s grace, eventually being cast out of the Garden. But in the midst of this scene of sin and turmoil, there is hope in Jesus Christ. Genesis 3:15 tells us that the seed of woman was going to deal a deathblow to the head of Satan. The seed of woman was going to crush the head of Satan. Satan was going to give Him a non-fatal deathblow on His heel, but Jesus, as the seed of woman, was going to crush the head of Satan. Paul commented on this in Romans 16:20 when he said, “And the God of peace will crush Satan under your feet shortly.” I am encouraged to know that, as we open the pages in the Old Testament that are bleak and dismal because of sin, we still can see Jesus as the hope of salvation. Genesis 3:15 actually sets the scene for everything that is going to occur in the New Testament. Jesus is the seed of woman. He was not the seed of **man and** woman. Rather, He is the seed of **woman**. Isaiah 7:14 tells us that He would be born of a virgin. Matthew 1:19-21 tells us that Jesus was, in fact, born of a virgin. He is called “Immanuel,” which is translated, “God with us.” This aspect of Jesus in the Old Testament ought to encourage us along the lines of redemption by helping us to know that even when humankind was at its darkest because people had gotten caught up in sin, God, through His Son, was already preparing a way to bless us.

This leads us directly into our next thought on Jesus in the Old Testament. In Genesis 12:1-3, we learn about Jesus as the One Who would bless all nations. The context of Genesis 12 is that of Abraham. Here, God makes some promises to Abraham regarding how he will be great and how he will bless all nations through his seed. Listen to the words of Genesis 12:1-3.

“Now the Lord had said to Abram: ‘Get out of your country, from your family and from your father’s house, to a land that I will show you. I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed.’”

This same promise was made to Isaac in Genesis 22:18 as well when God said, “In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

Here is a promise that the New Testament delivers more fully for us regarding Jesus Christ. There is no doubt that the Jews had badly distorted this idea in the New Testament era. They thought that because they were descendants of Abraham and had Abraham's blood running through their veins, they would be blessed regardless. Jesus said that this was not the case. In Luke 3:8, Jesus told them that God could "raise up children of Abraham from these stones." His point was that the Jews should not just say to themselves, "We have Abraham as our father." But the point that we want to notice from this is that the blessing did not necessarily come through Abraham. Nor did it necessarily come through Isaac. When God said, "In your seed all nations shall be blessed," who was He talking about? We are given a divine commentary in Galatians 3:16, where Paul wrote, "Now to Abraham and his Seed were the promises made. He does not say, 'And to seeds,' as of many, but as of one, 'And to your Seed,' who is Christ." Was this talking about just Abraham and his descendants? Paul answers, "No." He said, "Seed," not "seeds." Who is he talking about? Jesus, the Son of God, was the Seed of Abraham (Mt. 1; Lk. 3). He came through the lineage of Abraham himself, and thus we can know that Jesus is the One Who would bless all nations. This is a powerful teaching about God's redemptive plan. All the way back to the time of Abraham, and all the way back to the time of the patriarchs and the prophets (Moses, David, and others), God's scheme had one purpose—to bring Jesus into the world in order to bless all nations. God is not "just" the God of Israel. He is not "just" the God of the Jews or the God of the Gentiles. Jesus told His disciples to preach the Gospel to **all** the world. Why? Because Jesus is the Savior of **all** men. Hebrews 2:9 tells us that He "tasted of death for everyone." The text of 1 John 2:2 tells us that He is "the propitiation [substitutionary sacrifice] for our sins, and not for ours only but also for the whole world." What an encouragement it is to know that Jesus, through Abraham, through his seed, is the One Who would bless all nations.

We also can see Jesus in the Old Testament as the "Peace Bringer" or as "the Peaceful One." In Genesis 49:10, we are told that Shiloh would come, and that He would be the bringer of peace. That promise, that prophecy, about the king, Shiloh, the Peaceful One—who is it talking about? Is it David or Solomon? No, not necessarily—because during the time of David there was war. During the time of Solomon, there was sin and wickedness that occurred, and God's people were not always at peace. Who is this "Peace Bringer," this "Peaceful One"? Again, it is none other than Jesus Himself, Who was of the tribe of Judah and Who is the One Who truly brings peace between God and men. I would suggest to you that Jesus does not bring to us national peace. He does not bring to us domestic peace. Jesus brings us peace between God and men. That is the most important peace of all. When we think about Christ and what He has done for mankind, as well as what He continues to do for us, we need to know that He is the only way that we can find true peace. At His birth, the angels sang, "Peace on earth, and good will toward men." In the Old Testament, in Isaiah 9:6, Jesus is called the "Prince of Peace." The idea is that of all the peace bringers, He is the greatest. He brought us the Gospel of peace (Col. 1:20). Paul said in Philippians 4:6-8 that we can have the peace of God because of Jesus Christ and the sacrifice that He made. He brings us peace by making peace between God and men. When we obey the Gospel, we can have a peace that "surpasses all understanding." If you are a Christian, you understand the importance of this. You can understand the importance of not having to worry about your sins, and the importance of lying down at night, knowing that even if you do not wake on the morrow, you are still going to be all right. You have the peace that comes from knowing that there is a God Who loves you, that His Son died for you, and that you no longer have to bear the burden of your sins. Jesus in the Old Testament is seen as the "Peaceful One."

Jesus also is typified in the Old Testament through the example of Moses (Exodus 1-12). We see this correlation made by inspiration in Hebrews 3 where Jesus is likened unto Moses. Think about all that Moses did for his people. They were in Egyptian bondage. Pharaoh had them working for basically nothing. They were building bricks and working hard for this taskmaster. But God raised up a deliverer—Moses. He was taken out of the Nile, reared at the hands of Pharaoh's daughter, and eventually ended up in the land of Midian. He came back as a great deliverer of God's people from their bondage. God used Moses, through ten plagues, to set His people free. Moses took them through the Red Sea, and he took them right up to the brink of the Promised Land. Moses was the great deliverer of old. I suggest that there is a type of Moses in Jesus Christ. When Jesus came into the world, man was under greater bondage than Pharaoh could ever have imagined. Man was under the bondage of sin, which is what separates us from God (Is. 59:1-2). The taskmaster was none other than Satan himself, who is like a "roaring lion, seeking whom he may devour" (1 Pet. 5:8). But although there was a task, and although there was a taskmaster, there also was a deliverer. Jesus came into the world to deliver us from the bondage and iniquity in which we found ourselves. Yes, Jesus performed miracles as well. We can read about those miracles in the New Testament. When we obey the Gospel, He delivers us from whatever sin we have in our lives. Thus, we see the example of Moses and how he was a great deliverer for God's people.

We also see Jesus as the spotless Sacrifice for sin in the Old Testament. Leviticus is a book that often is overlooked because it deals with sacrifices, how to offer a lamb or a goat, how to offer turtledoves, etc. Sometimes people get caught up in the intricacies of that and fail to see the greater point. The people had to offer a spotless sacrifice, which had to be from the best of their flocks, and without spot or blemish. Then and only then was it acceptable to God. When we think about this and compare it with the sacrifice of Jesus, it is hard to miss the point. Jesus was that spotless, blameless Lamb of God Who sacrificed Himself for our sins. When John saw Jesus approaching (Jn. 1:29), he said, "Behold the Lamb of God who takes away the sin of the world." Jesus was spotless. He had no blemish or sin. Even though He was crucified between two thieves and died the death of a criminal, He never committed a single sin. The Bible makes this abundantly clear. Hebrews 4:15 says that Jesus was "in all points tempted as we are, yet without sin." Peter said of Christ that He "committed no sin, nor was deceit found in His mouth" (1 Pet. 2:22). We learn in 2 Corinthians 5:21 that God made Christ, "who knew no sin to be sin for us, that we might become the righteousness of God in Him." How does this encourage us to see Jesus in the Old Testament? Think about it this way. God did not have us offer up a lamb, a heifer, or a turtledove. God loved us so much that He was willing to give His only Son to die for our sins. When we talk about love and sacrifice, we see that this is what sacrifice is all about. Jesus came into the world to save us from sin. In Hebrews 10:3-8, when the heavenly council asked, "Who will go for us?," Jesus said, "I will go." I will be the sin sacrifice. There is no doubt about it. Jesus hung on the cross and took the sins of the world upon His own body. He cried out, "My God, My God, why have You forsaken Me?" (Mt. 27:46). The answer was clear. It was to forgive the sins of all mankind. We thus see Jesus in the Old Testament typified in the sacrifices that were made in Leviticus 1-5.

Jesus also is seen as the Scapegoat for sin in Leviticus 16 on the Day of Atonement. It was a time when the people in the camp of Israel placed all of their sins on the head of one goat. That goat was then sent out into the wilderness and separated from the camp because of the sins of everyone in the camp. That once more typifies Jesus Christ, because He became the Scapegoat for sin for us—for "all the people," not just the camp of Israel but for the whole world Jesus took sin upon His own body. Remember 2 Corinthians 5:21? God made Christ, "who knew no sin to be sin for us, that we might become

the righteousness of God in Him.” Peter said in 1 Peter 2:24 that Christ, “bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.” Just as the Israelites figuratively placed their sins on the head of the scapegoat and sent it out into the wilderness, so Jesus bore all of our sins alone on the cross. He had to bear our sins—the sins of all the world—by Himself on the cross. God loved us so much that He gave His Son to die on Calvary for each and every one of us. It was the death that Christ died, and the sacrifice that He made, that gives us salvation. Hebrews 2:14 teaches us that “He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil.” Jesus is thus seen as the scapegoat for our sins.

Jesus also is seen in the Old Testament as the suffering Servant Who would die for all men. Isaiah 52 and 53 teach us prophetically about Jesus and His suffering, and how He would give Himself as a sacrifice for each one of us. Listen to Isaiah 52:13-14 as Isaiah predicts the death of Christ: “Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high. Just as many were astonished at you, so His visage was marred more than any man, and His form more than the sons of men.” In Isaiah 53:4-6, Isaiah wrote:

“Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has laid on Him the iniquity of us all.”

If you think about moving passages in the Old Testament that teach us about the role of Jesus in the New Testament, this certainly would be one of those passages. Isaiah said, “His visage was marred more than any man.” Think about what Jesus suffered, as recorded in Matthew 27. He was spit upon. He was beaten. A crown of thorns was placed on His head. They took a rod and beat Him on the head with it. They pressed the thorns into His scalp. Jesus was flogged time and time again with a cat-of-nine-tails containing bits of iron, rock, or glass—possibly even exposing the bones on His back. Then He was clothed with a robe of purple after He had been beaten. No doubt the blood had begun to dry, and the robe had begun to stick to His back. They then ripped the robe off of Him and took Him away to be crucified. They nailed His hands and feet to a cross. They put the cross in the ground and left Him there writhing in pain so that we could have the hope of Heaven. If you think about love, and about Jesus in the Old Testament, there is nothing as motivating as the sacrifice that Jesus made so that we could have the hope of Heaven. Do we see Jesus in the Old Testament? Absolutely we do. We see His power. We see Him as the Deliverer. We see the prophecies that were made about Him. And we see His great love for mankind. “God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life” (Jn. 3:16). God loved you and me enough to give us the sacrifice of His Son.

Jesus also is seen in the Old Testament as the scorned Savior in Psalm 22, which was written about a thousand years before Jesus arrived on the scene. But it tells us many things about Christ, what He would suffer, and the death that He would die on the cross. Listen to some of the words of Psalm 22 and how they teach us about Christ’s death as it was predicted in the Old Testament. The psalmist said in Psalm 22:14-18,

“I am poured out like water, and all My bones are out of joint; My heart is like wax; it has melted within Me. My strength is dried up like a potsherd, and My tongue clings to My jaws; You have brought Me to the dust of death. For dogs have surrounded Me; the congregation of the wicked has enclosed Me. They pierced My hands and My feet; I can count all My bones. They look and stare at Me. They divide My garments among them, and for My clothing they cast lots.”

Once again we are reminded of the scene on Golgotha at Calvary. Jesus' hands and feet were nailed to the cross. Soldiers cast lots for His clothes. The people looked at Him and said, "If you are the Son of God, come down from the cross!" But Jesus did not come down from the cross because He knew that it was the will of God that He die for all humanity. Thus, Jesus is seen in the Old Testament as the Savior Who would be scorned by His own creation. The very people Jesus was trying to save were the ones who looked up to the cross and cried, "Come down from the cross!" The very people whom Jesus was trying to save were the very ones who spit upon Him. They were the ones who raked the cat-of-nine-tails across His back, yet He died for them. He was scorned by His own creation. This again teaches us of the love that Jesus had for mankind. When we think about Jesus coming to the Earth to die for His own creation, and yet many of the people did not accept Him as their Savior and Messiah, this teaches us about the love that Jesus had for us. Can you imagine coming to give your life for a group of people—and then those people turn and spit on you, put a crown of thorns on your head, mock you as their "king," and put stripes on your back? That is how much Jesus loved us. And that is the way we see Jesus presented in the Old Testament.

I want you to know today that God loves you, and that Jesus Christ, His Son, wants you to go to Heaven. Throughout the Old Testament, God had been working to reveal His plan of salvation. That plan is now here, and is available for us today. Paul said in Romans 1: 16 that the Gospel—the good news of Jesus Christ—is the "power of God unto salvation." Today, you can take advantage of all that Jesus did for us. You can take advantage of His sacrifice by becoming a Christian. If you are willing to believe that Jesus is God's Son, if you are willing to believe so much that you are willing to change your life and repent by turning from sin to God, if you are willing to confess Jesus as God's Son and Savior of the world, and if you are willing to be baptized for the remission of your sins, then you can be saved. When Peter preached the Gospel in Acts 2, the people cried out, "Men and brethren, what shall we do?" (vs. 37). The people realized that they had crucified the Messiah, and they wanted to know what they needed to do to rid themselves of guilt and be right before God. Peter told them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit" (Acts 2:38). If you have never obeyed the Gospel, why not do that today? God and His Son have done everything possible to make salvation available. The question is: Will you accept their sacrifice and obey God's will? We are praying and hoping that you will today as we think about Jesus in the Old Testament.

**Narrator accompanied by a cappella singing:**

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## STUDY QUESTIONS FOR “JESUS IN THE OLD TESTAMENT”

1. According to Matthew 5:17-20, what did Jesus **not** come to do?
2. According to Matthew 5:17-20, what **did** Jesus come to do?
3. According to Colossians 1:15, what did Jesus do?
4. According to Hebrews 1:1-2, what did Jesus make?
5. Explain the connection between Genesis 3:15 and Romans 16:20.
6. What is the significance of the statement, “Let **Us** make man in **Our** image,” in Genesis 1:26?
7. What is the significance of the statement in Galatians 4:4 that Christ would be “born of a woman”? Incorporate Isaiah 7:14 into your answer.
8. Using Galatians 3:16, explain the statement in Genesis 12:3, “And in you all the families of the earth shall be blessed.”
9. What is a “propitiation”?
10. Who is the “Shiloh” mentioned in Genesis 49:10?
11. Isaiah 9:6 refers to “the Prince of Peace.” According to Colossians 1:20, who is the Prince of Peace?
12. According to Colossians 1:20, **how** did the Prince of Peace bring peace to humankind?
13. What kind of peace did Paul discuss in Philippians 4:7 that is available to Christians?
14. How did John the Immerser refer to Christ in John 1:29?
15. What characteristic did Jesus possess, according to Hebrews 4:15 and 1 Peter 2:22, that made Him qualify as a spotless sacrifice for humanity’s sins?
16. According to 1 Peter 2:24, what did Christ do for us?
17. What did Isaiah 53:4-6 say would happen to Christ because of our sins?
18. How does Psalm 22 depict Christ in its prophetic statements?
19. According to John 3:16, how much does God love humans?
20. According to Matthew 27:46, what was the most horrible thing to happen to Christ as He was hanging on the cross of Calvary?
21. According to Hebrews 10:7, why did Christ come to Earth?